

For the St. Louis Christian Advocate.

PROCEEDINGS OF THE KANSAS MISSION CONFERENCE.

The Kansas Mission Conference of the M. E. Church, South, convened in Leavenworth City, K. T., Sept. 4th, 1857. And by appointment of the Conference, at its last session, held in Kickapoo, Sept. 10th, 1856, Wm. Bradford preached the Conference sermon. Bishop Andrew not being present, Nathan Scarritt was elected President, and presided with satisfaction to the brethren, and credit to himself.

The brethren were all present, and in their usual good health, exhibiting evidence of a year of toil.

Joseph H. Pritchett, M. G. McMillin, and Wm. Barnett, were admitted into full connection, and Thomas Wallace re-admitted into the traveling connection.

Bishop Andrew having not yet arrived, the Conference closed Monday, the 7th inst., peace and harmony prevailing.

[The appointments were published in this paper two weeks since.]

David T. Holmes located in consequence of ill health.

Nathan Scarritt and William Bradford were elected delegates to the next General Conference, and Thomas Wallace reserve delegate.

COMMITTEES TO EXAMINE THE UNDER GRADUATES AT OUR NEXT CONFERENCE.

First Year—Cyrus R. Rice, Jos. H. Pritchett. Second Year—Charles Boles, F. M. Williams. Third Year—Thomas Wallace, Wm. Bradford.

Fourth Year—Thomas Johnson, Adonijah Williams.

REPORT OF THE COMMITTEE ON EDUCATION.

Your committee beg leave to submit the following as their report:

In view of the fact that our Conference is in its infancy, and that from the beginning we have had to struggle with difficulties peculiar in character and great in magnitude, such difficulties as have been well calculated to embarrass, not only the regular work, but every department of our interest, it cannot be expected that we should have done much as yet in the way of building up literary institutions in our midst. Notwithstanding, we have not been entirely inattentive to our educational interests. We have our Conference school,

THE FORT SCOTT SEMINARY.

A purchase of suitable buildings for this school was effected previously to our last Conference, by which the Church had to incur a debt. During the last year additional funds have been raised, and the debt liquidated, so that now the institution is unencumbered, and free from all embarrassment. This school is now in operation; but from the length of time which intervened before it went into operation, and from the difficulty of obtaining suitable teachers, the prosperity of the school has not been so great as it otherwise would have been. Considering, however, that it is a most eligible point for a good school, we recommend it to the continued patronage and support of the Church.

As the number of the present Board of Trustees of this school is in our opinion too large to act efficiently, we recommend to the Conference that when we re-elect the Board; the number be limited to nine instead of seventeen Trustees.

In regard to the interests of education generally within our bounds, your committee are convinced that it is good policy, and also highly important, that we build up high schools and seminaries wherever they can be established successfully, and made to be self-supporting.

In order to the furtherance of this object, your committee would recommend the adoption of the following, viz:

Resolved, That a standing committee of three be appointed by this Conference to superintend our educational interests during the coming year, and to report at our next annual session; and, secondly, whereas we have no Methodist college within the bounds of our Conference, and the probability is that a number of years will elapse before we shall have one; and whereas the wants of many of our people now at the present time require the advantages of our institutions of higher order; and whereas, Central College, located in Fayette, Mo., is nearer to us in point both of geographical position and convenience of access than any other Methodist College, and already has considerable patronage from this Conference; therefore,

Resolved, That we, the members of the Kansas Mission Conference, do adopt and extend to it our patronage and support until such time as we shall have established within our bounds an institution of like grade.

All of which is respectfully submitted,

WM. BRADFORD, Chairman.

Whereupon, on motion by Bro. Bradford, the following gentlemen were elected Trustees of Fort Scott Seminary:

Dr. B. Little, W. C. Poyner, H. T. Wilson, Dr. B. Hill, S. A. Williams, Jas. Hill, J. G. Morris, G. W. Jones, C. Wingfield.

F. M. WILLIAMS, Secretary.

September 12, 1857.

P. S.—In consequence of family affliction, and other circumstances over which I have had no control, the above documents have not been transmitted earlier.

F. M. W.

For the St. Louis Christian Advocate.

Christian Perfection—No. 2.

—Ed. Adv.

So think I; and so it should have been, only for the length of the article. For reasons known to myself, that part of the article published in September 3d, was thought sufficient to answer the purpose intended, and sent accordingly. And now, as you ask the question, what we mean by "perfect men," we shall try, in a few words, to inform your readers generally, what we mean—what we understand constitutes a "perfect man" in Christ Jesus.

We understand in the first place, of course, that he be a man soundly converted, by repentance toward God, and faith in our Lord Jesus Christ, on his part; and have the love of God shed abroad in his heart by the Holy Ghost given unto him. In this, he becomes a new creature, and in some instances, no doubt, is made entirely perfect.

Well, what is that perfection? Answer—Supreme love to God, and a full, unbounded love of our neighbor. This, we think, constitutes a per-

fect man. If a man loves God with all the heart, and his neighbor as himself, he will be very sure to please God in all things. He may err in his judgment, but this does not affect the case: "God looks at the heart." If the young man that came to our Savior inquiring what good thing he must do to inherit eternal life, had thus loved God and his neighbor, it would have been a pleasing task to have made the sacrifice required of him. But he loved his riches more than all those and went away sorrowful.

Now for the proof. "Jesus said unto him: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii. 37-40. This needs no comment. The whole matter is summed up in these two: Love to God, and love to man.

In the 13th chapter of 1st Cor., Paul informs us that though he had all knowledge, faith, gifts, charity, (in the common acceptance of that term,) it would avail him nothing without love.

But stronger, and last also, the Apostle says to the Corinthians, "And above all these things—putting on 'bowels of mercies, kindness, meekness, forbearing one another,' &c.,—put on charity, (love) which is the bond of perfectness." Col. iii. 14.

Mr. Headley says, "St. John seemed to think love could govern the world." So think we. As the law, all the law, and prophets hang upon it, and all other Christian graces are not sufficient without it, and being the bond of perfectness, we think we are justifiable in saying it constitutes a "perfect man." C. R. Rice.

Teumseh, K. T., Sept. 18, 1857.

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The Mind and its Powers.

Man seems to be a physical, mental, and moral being. This position seems deducible from experience, reason, and revelation. The physical and mental man are as distinct as any two things can be. The one is matter—the other is mind or spirit; the first is passive—the other is active; one is tangible, and the other is intangible. And notwithstanding the intangibility of the latter, we are about as certain of its existence as of the former. We are just as conscious of thinking, loving, hating, and other mental emotions, as we are of walking, talking, or any action of the body. We are also conscious that this thinking principle is not the body, nor any part of it. We cannot refer the power of thinking to the hand, the foot, or any particular part of the body. A leg, an arm—or both—may be amputated without any diminution of the mental powers. The body may be almost destroyed by disease, worn down to a comparative skeleton, and the mental powers still shine forth brilliantly. We may follow the dying pilgrim to the very gates of death, and in many instances find the mind unimpaired—the living powers comparatively healthy. A continued consciousness constitutes personal identity, by which we recognize ourselves as the same persons that we were five, ten or twenty years since, though we may not possess the same body. We are surely equally conscious of the unity, oneness, and indivisibility of the thinking principle abstractly considered. We must feel that the agent that loves, also hates, reasons and meditates. The mental states are, very rapid in succession, but no two of them can be said to exist equally at the same time. The mental part of man possesses almost boundless powers. The organism of the brain connected with the external senses seem to be the channels through which the mind or soul manifests itself. And in proportion to the health of these channels will be the clearness of the manifestations. If one be born blind, the mind can never acquire a proper knowledge of colors. The same may be said of hearing and smelling. We should not, therefore, conclude that because some of these channels have been annihilated. There is such a thing as latent heat, and may there not be latent or insensible powers of the mind, rendered such from the fact that the channels through which they might have been manifested, have been diseased, injured, or destroyed? If the powers of the soul may remain in a latent state, we cannot prove the destruction of living powers in this life. If they cannot be destroyed in this life, they must exist when we enter the veil of death. If they remain until we enter the veil, who has any right to affirm that they shall not exist in all their fullness beyond the veil, until he shall have passed beyond the veil and learned for himself by experience? We would therefore infer,

1. That since no one has ever passed beyond the veil of death, and learned from experience the non-existence of a future state of being, he has no right to affirm that which he cannot prove true by experience, reason nor revelation.

2. As we often discover living powers, vigorous at the veil of death, it is but reasonable that we infer their existence beyond, that "if a man die," he shall live again.

3. If we shall live in another world, wherein this mortal shall put on incorruptible, and this material body shall be changed to a spiritual body, and when the channels shall be freed from disease and injury, shall we not say that the soul shall exercise her powers so perfectly that many of the mysteries of Providence will be perfectly plain and well understood.

4. Since the soul is a unit abstractly considered, and its powers indestructible, it must be the same in all individuals, and differing only in glory in proportion to the manner in which we have used our talents in giving glory to God, and in the furtherance of his kingdom.

I cannot see why the mental agent in Demosthenes and any common mill boy may not be the same, considered in an abstract sense. If I am wrong in my conclusions, I wish to be corrected,

and will thank the person who may be kind enough to do so. I will here close this article by a quotation from H. B. Bascom: "In illustration of this position, our text-book very appropriately, introduces the independence of the mind upon the body, by showing that, although by the death of the body, it may suffer some diminution of its sentient affections, yet its most valuable furniture—its intellectual states and emotions, infinite in number and enlargement—are imperishable as the friendship of heaven and the rewards of virtue; and the temporary loss by the death of the body, will be compensated by the ample indemnity of its revival from the grave." The temporary loss will be compensated by the revival of a body spiritual, incorruptible, and immortal. Perfect in all its parts. There will be no idiots there. Those will be there who were idiots here, but they will be free from that imperfection. May we so live that we may shine as stars in the Kingdom of Glory.

Oh, never hold malice! It poisons our life. With the gall-drop of hate, and the nightshade of strife. Let us scorn where we must and despise where we may. But let anger, the sunlight, go down with the day; Our spirits in evening may bear the hot spark. But no smouldering flame to break out in the dark; The narrow path leads up to the Father above. Where passion folds up like the coils of a snake.

Oh, never hold malice! It cannot be good. For 'tis better to strike in the rush of hot blood, Than to bitterly cherish the name of the foe— Wait to sharpen the weapon or measure the blow. The wild dog in hunger, the wolf in its spring— The shark of the waters—the asp with its sting. Are less to be feared than the vengeance of man, Where it lies in secret to wound where it can.

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Cowper's Sketch of Wesley.

Dr. Cheever, in his recent work on the "Life, Genius, and Insanity" of Cowper, quotes the poet's well known line on Mr. Whitfield, under the designation of "Leucomania," with the following remarks, namely: "In contrast with the spirit of detraction and the license of literary scorn, how beautiful and noble was the character of Whitfield, as drawn by Cowper in one of the earliest-published of his poems, the 'Essay on Hope.' It was twenty years after his own conversion, and twelve years after Whitfield's death, when the poet penned this graphic and interesting portrait. Had Cowper drawn the character of Wesley, it would have stood to all ages in the same Christian light, the truthful, unexaggerated testimonial of an admiring grateful heart."

From this it appears that Dr. Cheever did not know that Cowper did actually draw the character of Wesley, which is found in his poem entitled "Conversation," and occupies twenty lines:

"O I have seen (nor hope, perhaps in vain, Ere life go down to see such sights again.) A veteran warrior in the Christian field, Who never saw the sword, he could not wield; Grave without dullness, learned without pride; Exact, yet not precise; though meek, keen-eyed; A man that would have fought with his own play. Who, when asked to write the modern day, Had wit as bright as ready to produce; Could fetch from records of an earlier age, Or, from philosophy's enlightened page, His rich materials, or regulate your ear. With strains it was a privilege to hear. Yet, above all, his luxury supreme. And his chief glory was the gospel theme; There he was copious as old Greece or Rome, His happy eloquence seemed there at home; Ambitious not to shine or to excel, But to treat justly what he loved so well."

These lines were published in 1782, in the same volume that contained the character of Whitfield. But it may be asked, what proof is there that these lines refer to John Wesley? In reply, let us observe, that they evidently refer to a minister of the gospel of whom Cowper had some knowledge, and probably to one who was living at the time when the poem was first published. Now these twenty lines are remarkably appropriate to John Wesley. Scarcely would it be possible, within the same compass, to delineate his character more truthfully, more accurately, more thoroughly; not a single word could be altered without injury both to the poetry and to the subject. To whom else can they be applied? They are too minute, too particular to be a mere fancy-picture: they must have referred to some living original.

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The Gulf Stream in the Atlantic. The general description of the Gulf Stream, apart from any question as to its sources, is that of a vast and rapid ocean current, issuing from the basin of the Mexican Gulf and Caribbean Sea, doubling the southern cape of Florida; pressing forward to the north-east, in a line almost parallel to the American coast; touching on the southern borders of the Grand Banks of Newfoundland, and at some seasons partially passing over them; thence, with increasing width and diffusion, traversing the whole breadth of the Atlantic, with a central direction towards the British Isles; and finally losing itself by still wider diffusion in the Bay of Biscay, on our own shores, and upon the long line of the Norwegian coasts. Its identity in physical characters is preserved throughout the many thousand miles of its continuous flow—the only change undergone is that of degree. As its waters gradually commingle with those of the surrounding sea, their deep blue tint declines, their high temperature diminishes, the speed with which they press forward abates. But, taking the stream in its total course, it well warrants the vivid description and the name bestowed upon it by a modern author, of a "river in the ocean." This epithet is, in truth, singularly appropriate to this vast current, so constant and continuous in its course, and so strangely detached from the great mass of ocean waters, which, while seemingly cleft asunder to give path to its first impulse, are ever yet pressing upon it, gradually impairing its force and destroying its individuality. The maximum of velocity, where the stream quits the narrow channel of Bimini, which compresses its egress from the Gulf, is about four miles an hour. Off Cape Hatteras, in North Carolina, where it has gained a breadth of seventy-five miles, the velocity is reduced to three miles.

On the parallel of the Newfoundland Banks, it is further reduced to a mile and a half an hour, and this gradual abatement of force is continued across the Atlantic. The temperature of the current undergoes similar change. The highest observed is about 95 degrees Fahrenheit. Between Cape Hatteras and Newfoundland, though lessened in amount, the warmth of the stream in winter is still 20 or 30 degrees above that of the ocean through which it flows. Nor is this heat wholly lost when it reaches and is spread over the coast of Northern Europe. The waters, thus constantly flowing to us from the tropical regions, bring warmth as well as abundant moisture to our own islands; and Ireland especially, upon which they more directly impinge, doubtless derives much of its peculiarity of climate, its moisture, verdure, and abundant vegetation from this source.

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Were it needful to seek proof of the permanence of the great natural phenomenon of which we are speaking, we might find it at those curious passages of ancient geographers—Pomponius Mela and J. Solinus Polyhistor, for example—which describe the peculiarities of the Irish soil and climate eighteen centuries ago, almost as we should depict them now. But the influence of the Gulf Stream does not stop even here. The climate it may be said to convey is diffused, more or less, over the whole Norwegian coast, the aspects and produce of which strangely contrast with those of corresponding latitudes in North America, Greenland and Siberia. Other causes doubtless contribute to this fact, but none, we apprehend, so largely or unceasingly. The influence of the temperature of the Gulf Stream upon animal life in the ocean is very serious. The whole so sedulously shun its warm waters, as almost to indicate their track by absence, while yet abundantly found on each side of it.

The physical reasons are doubtless the same which prevent this great marine mammalia from ever crossing the equator from one hemisphere to the other—a fact now well ascertained. The various species of fish, which are firm and of excellent flavor in the colder belt of the sea upon the American coast, lose all their good qualities when taken out of the Gulf Stream running parallel with it. On the other hand, the more delicate marine productions, whether animal or vegetable, which multiply and prosper by warmth, are redolent in the Gulf Stream even after it has quitted the tropical regions, whence its heat is derived. The food is thus matured for the whale fish of the Azores, while the huge denizen of the seas flourishes in colder waters amid the abundance so provided.—Edinburg Review.

Waiting for a Blessing. "It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. iii. 26.

Among the Kaffir tribes it is often customary for the kings to make a messenger from another prince, or a petitioner, wait at his kraal sometimes several days before he is admitted to the royal presence, to present his petition. Several years ago, at the station of Rev. J. Allison, who has for many years been a successful missionary in South-eastern Africa, was a powerful religious interest, and many were inquiring what they must do to be saved. A man, who was deeply distressed on account of his sins, was one day missing; for two or three days he did not make his appearance. On search being made, the missionary found him in a solitary place alone, engaged in earnest prayer. He declared his intention of never leaving the place till his sins were forgiven. Mr. A. remonstrated with him for thus attempting to force God as it were, and advised him to return home and procure food, as he must soon be exhausted from hunger and fatigue. But he still expressed his determination never to leave the spot without the blessing. "Do you not feel hard towards God that after you have sought him so long and so earnestly he does not notice you?" said the missionary. "Oh no," replied the Kaffir, quickly, "am I not asking a great thing of a great King, which he has promised me, and can I not afford to wait his own time to bestow it?" Like Israel of old, the man obtained the blessing, and has since been a bright and shining light in the Church. You, too, reader, will seek and obtain the blessing which this poor heathen found, when you shall, like him, seek for it with all your heart.—Biblical Record.

The Scoffer Silenced. BY REV. C. H. SPURGEON, OF LONDON.

Let me tell you a story. I have told it before; but it is a striking one and sets out in a true light how easily men will be brought to times of danger, to believe in a God, and a God of justice, too, though they have denied him before.

In the backwoods of Canada there resided a good minister, who, one evening, went out to meditate, as Isaac did, in the fields. He soon found himself on the borders of a forest which he entered, and walked along a track which had been trodden before him, musing, musing still, until at last the shadows of twilight gathered around him, and he began to think how he should spend a night in the forest. He trembled at the idea of remaining there, with the poor shelter of a tree into which he would be compelled to climb.

On a sudden he saw a light in the distance among the trees, and imagining it might be from the window of some cottage, where he would find a hospitable retreat, he hastened to it, and to his surprise saw a space cleared, and trees laid down to make a platform, and upon it a speaker addressing a multitude. He thought to himself, "I have stumbled on a company of people who, in this dark forest, have assembled to worship God, and some minister is preaching to them at this late hour in the evening, concerning the kingdom of God and his righteousness." But to his surprise and horror, when he came nearer, he found a young man declaiming against God, daring the Almighty to do his worst upon him, speaking terrible things in wrath against the justice of the Most High, and venturing most bold and awful assertions concerning his own disbelief in a future state. It was altogether a singular scene. It was lighted up by pine knots, which cast a glare here and there, while the thick darkness in other places still reigned. The people were intent on listening to the orator; and when he sat down thunders of applause were given to him, each one seeming to emulate the other in his praise.

Thought the minister, "I must not let this pass; I must rise and speak. The honor of my God and his cause demands it." He feared to speak, for he knew not what to say, having come there suddenly; but he would have ventured, had not something else occurred. A man of middle age, hale and strong, rose, and leaning on his staff, he said: "My friends, I have a word to speak to you to-night. I am not about to refute any of the arguments of the orator. I shall not criticize his style. I shall say nothing concerning what I believe to be the blasphemies he has uttered; but I shall simply relate to you a fact, and after I have done that, you shall draw your own conclusions. Yesterday I walked by the side of yonder river; I saw on its floods a young man in a boat. The boat was unmanageable; it was going fast towards the rapids. He could not use the oars, and I saw that he was not capable of bringing the boat to the shore. I saw that young man wring his hands in agony. By and-by he gave up the attempt to save his life, kneeled down and cried with desperate earnestness, 'O God, save my soul! If my body cannot be saved, save my soul!' I heard him confess that he had been a blasphemer. I heard him vow that, if his life were spared, he would never be such again. I heard him implore the mercy of heaven for Jesus Christ's sake, and earnestly plead that he might be washed in his blood. These arms saved that young man from the flood. I plunged in, brought the boat to shore, and saved his life. That same young man

has just now addressed you, and cursed his Maker. What say you to this, sirs?" The speaker sat down. You may guess what a shudder ran through the young man himself, and how the audience in a moment changed their notes, and saw that, after all, while it was a fine thing to brag and bravado against Almighty God on dry land, and when danger was distant, it was not quite so grand to think ill of him when near the verge of the grave. We believe there is enough conscience in every man to convince him that God must punish him for his sin, and that in every heart the words of Scripture will find an echo—"If he turn not, He will smite His sword."

Spectre of the Broken. This very striking phenomena has been continually described by writers, both German and English, for the last fifty years. Many readers, however, will not have met with these descriptions; and on their account I add a few words in explanation, referring them for the best scientific comment on the case to Sir David Brewster's "Natural Magic." The spectre takes the shape of a human figure, or, if the visitors are more than one, then the spectres multiply; they arrange themselves on the blue ground of the sky, or the dark ground of any clouds that may be in the right quarter, or perhaps they are strongly relieved against a curtain of rock, at a distance of some miles, and always exhibiting gigantic proportions. At first, from the distance and the colossal size, every spectator supposes the appearance to be quite independent of himself. But very soon he is surprised to observe his own motions and gestures mimicked; and wakens to the conviction that the phantom is but a distorted reflection of himself. This Titan amongst the apparitions of earth is exceedingly capricious, vanishing abruptly for reasons best known to himself, and more or less in coming forward than the Lady Echo of Ovid. One reason why he is seen so seldom must be ascribed to the concurrence of conditions under which only the phenomenon can be manifested: the sun must be near to the horizon (which of itself implies a time of day inconvenient to a person starting from a station as distant as Ellingrode); the spectator must have his back to the sun; and the air must contain some vapor, but partially distributed. Coleridge ascended the Broken on the Whitsunday of 1799, with a party of English students from Goettingen, but failed to see the phantom; afterwards, in England, (and under the three same conditions) he saw a much rarer phenomenon, which he described in the following eight lines. I give them from a correct copy, (the apostrophe in the beginning must be understood as addressed to an ideal conception):

"And art thou nothing? Such thou art as when The woodman wading westward up the glen At wintry dawn, when o'er the sheep-track's maze The red snow-mist weaves a gleaming haze, Sees fall before him, gliding without tread, An image with a glory round his head; This shade he worships for its golden hues, And makes (not knowing) that which he pursues." DE QUINCY.

Canton English. The elegant Greek slave imposed his language and his modes of thought upon his barbarous Roman master; our civilized Chinese attendants have communicated to us our barbarians the syntax of the Chinese tongue. They have made for us a new English language, wherein sounds once familiar to us as English words startle us by new significations. My friend introduced me to his comrade thus: "You see, gentleman—yo-i-tawkee one piecey coolie one piecey boy—lart pigeon, you savey, no number one foolo—you make see this gentleman—you make him honest pigeon." This was said with great rapidity, and in my innocence I believed my friend was speaking Chinese fluently. He was only talking "Canton English." Translated into the vernacular it would stand—"You see this gentleman—you must engage for him a coolie and a boy—people who understand their